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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

Vol. XLVII—No. 6 **April, 1959**

THE ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored can we *hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from* any *which man experiences here?*

—H. P. BLAVATSKY

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We know the authentic effects of the true fire through every one of its million disguises.
—RALPH WALDO EMERSON

THEOSOPHY

Vol. XLVII April, 1959 No. 6

WHO ARE THE TEACHERS?

THERE is, in the Theosophical Movement of today, a recrudescence of old controversies, galvanized, however, by the loyalty of present Theosophists, rather than by the bitterness and rivalries which characterized these contentions at the time of their origin. For this reason, current discussions, unlike those of the past, possess a dignity which must be respected.

It is customary, when the differences among Theosophists are examined, to classify them along what may be called broad "organizational" lines. There is first the Theosophical Society of Adyar, to which certain attitudes are assigned, namely allegiance to Annie Besant and Charles (Bishop) Leadbeater, and, until recently, a consistent neglect of the role of William Q. Judge in the Movement. Then there is the Pasadena (formerly Point Loma) Society, also called The Theosophical Society, which represents the wing of the Movement of which Katherine Tingley assumed leadership in 1898. The Pasadena group has through the years stood for a succession of occult authority from Judge to Madame Tingley, to G. de Purucker, on down to the present. Finally, there is the United Lodge of Theosophists, founded by Robert Crosbie in 1909. Mr. Crosbie was intimately associated with Mr. Judge. For a time he remained in affiliation with the Tingley organization at Point Loma, but in 1904, believing that the philosophy had there been made subordinate to other aims, he left and came to Los Angeles where, after finding new roots, he began the work of ULT. ULT is characterized by its faithfulness to H. P. Blavatsky and Judge as the original teachers of the Movement and to the dissemination of the ideas found in their writings.

In general, Theosophical history is written according to these categories, and while the feeling-tone of the comment will vary according to the particular point of view of the writer, these divisions are commonly acknowledged to distinguish one group from another. The defect, of course, of such analysis, lies in the inaccuracy, for *any* individual, of generalized classification. While the position of a group may have some sort of collective definition, as in a statement of aims, etc., individuals are always free to embody either more or less than the common or "average" practice of the ideals declared. Further, since the true Theosophic life is essentially subjective, the association of an individual with a particular group by no means takes the measure of that individual. Judgments from history, therefore, should always be of avowed opinions and acts, never of individuals, if they are to have validity.

On the other hand, corporate statements such as the platform of a Theosophical Society, or the Declaration of ULT, do define conceptual approaches to Theosophy and the Theosophical Movement, and are necessary instruments for human beings in making decisions. The basic question on which these instruments may be expected to throw some light, is—What is *true* Theosophy? And—Where is it to be found? How is it to be served?

The answers to such questions are in some measure dependent upon definitions. For example, you can have a sound abstract definition of Theosophy, yet derive from it a rather misleading application. You may say that Theosophy is the "truth" wherever it is found, an account for which numerous supporting statements by Madame Blavatsky can be supplied, yet after this is said, where are you? In a position, perhaps, like that of the man standing on the steps of the public library, wondering where to begin. This man needs a guide, and so do we.

Well, who is the proper guide in Theosophy? It is here that the area of controversy is entered. You can say, with some, that only H. P. Blavatsky is a proper guide, or with some others that H.P.B., supplemented and illuminated by Judge, constitutes the light that is needed. Then there is the view that goes further and proposes that *all* writings which bear the Theosophical label should have attention, since no "orthodoxy" can be established for a movement which eschews all orthodoxy virtually as a matter of principle.

But at some point in his life the individual is bound to be confronted

by the need to take an accounting of his allegiance. Who or what has been his guide in the past, and who will be his guide in the future? The all-too-easy assurance that he will be *his own guide* overlooks the fact that he still has to pick the books he is to read, and that some books are better than others. Behind this need to pick a book is the prime Theosophical idea that there are those who know, as distinguished from those who only pretend to know, or think they know.

If gaining association with the Theosophical Movement were entirely an act of measured deliberation, or if it in all cases grew from an unerring intuition, then the idea of "being one's own guide" could be accepted without a second look. But the fact is that most of us do not enter the Movement in this way. We come, sometimes quite deviously or circuitously, according to our Karma. The first contact may result from an almost purely personal bond with someone else. It may be years before we begin to feel the full impact of the *philosophy* or recognize that, as H.P.B. says, the Theosophist needs "an inspiration of his own."

To the extent that our entry into the Movement was by personal means—something other than the heart's hunger and the mind's demand—to that extent we must look to achieving our philosophic independence. Failing in this, the role of the Theosophical Movement in our lives, whatever it is in itself, is little more than the role of a harboring sect.

The need is for a more *direct* alliance with the moral inspiration of the Movement, and the question is, where shall this be sought, and, ultimately, found? Ultimately, to be filled with the moral inspiration of the Movement means that one is growing into an accord with the vision that *initiates* such flows of altruistic energy, rather than being carried along in the patterns of behavior already set by others. It is not that the Movement needs a great deal of "novelty," but it surely needs that subtle perception of the requirements of the Work which is continually finding fresh applications of old or rather eternal principles.

The argument about which is the "best" vehicle for carrying out the objectives of the Movement—and there is something of an argument on this question—really turns on what may be called "educational psychology." Some students have found during a long course of experience what seems to them by far the best grasp of Theosophical "educational psychology," and they have found it pre-eminently in the

works of certain Theosophical writers—H.P.B. and Judge—and noticeably not in other works. Such students are not about to practice "democracy" in their studying, in the name of a principle of "equality" among Theosophical writers. In their experience, Theosophical writers are *not* equal.

What seems quite evident from all criteria of Theosophic excellence is that the merit of a Theosophic work lies in its *contents,* and nowhere else. History and various versions of who has made great contributions to the Movement, while of interest, are certainly secondary to the philosophic substance one discovers for himself, in looking for wise teachers or guides.

This is the trouble with organizational positions concerning what is Theosophy. Group attitudes are alien to the direct action of study of the Theosophical literature. Action in groups is hardly to be avoided, since the work of carrying Theosophy to others requires collaboration at a practical level. But cooperative action should be the result, not the cause, of attitudes held in common; and the attitudes in common should be the result, not the cause, of ideas independently recognized and valued.

The Theosophical Movement is a movement engaged in the spread of a philosophy—the philosophy of "the rational explanation of things." There is more, of course, in Theosophy than this formula immediately implies, but there is hardly a better brief statement of what Theosophy is about. Whom shall we choose as guides in the study of Theosophy? Obviously, on this basis, the writers who seem to be best at offering a rational explanation of things. If organizations get in the way of discovery of these writers, the organizations are bad for the Movement; and if the Movement is important to mankind, such organizations are a block to human progress. Theosophists ought to have deep and profound convictions about the importance of their work. They should *care* about getting the best explanations of things that are available before the public. They should be unwilling to accept second-rate or misleading substitutes in the name of "democracy" or "free expression" of ideas. A lot of ideas in the world do not deserve much attention.

Everyone, of course, is entitled to his own view on what is "true" Theosophy. But no one can with reason deny that the way to find out what is the best exposition of Theosophy is by serious comparison. And

no one can insist that, in an earnest search for truth, the seeker can afford to go on forever reading second-rate books, after he has come upon better ones. The Theosophical Movement is devoted to finding and disseminating the truth. This requires a philosophical, not an organizational, criterion of what truth is. The Theosophical Movement stands before the world on a philosophical platform, not an organizational platform. Organizations may on occasion serve the cause of philosophical truth, but they more often smother it. It is philosophic truth which will liberate the world from its ignorance and the resultant suffering. Any way to get that truth before the public is a good way. No organization has a monopoly of the best ways. No organization which does not subordinate itself to philosophical education is an organization good for the Theosophical Movement. No organization which neglects to press upon its members the very best expositions of the Theosophical philosophy can claim to be doing very much service for the cause of Theosophy. So the issue of what is Theosophy and who are its best teachers comes back to the matter of who cared the most about the philosophy, wrote most clearly about it, and gave it their full devotion.

In time, organizational claims and rivalries will be forgotten. In time, only the philosophic content of the Theosophical teachers will remain as evidence of who *were* the teachers. No one can hide realities of this sort. Ultimately, they break out into the open, since there is a hunger for truth in human beings. Meanwhile, students of Theosophy have one obligation above all others—to be as sure as they can that they are working to give prominence to the teachers who hold the greatest potential value for the independent inquirer hungering after knowledge. If they fulfill that obligation, according to their light—a light brightened by hard work and independent search—they need worry little about deciding upon a proper organization through which to channel their efforts. They will have learned how best to work as a simple corollary of discovering the Teachers on whom they come to rely. And they will find that, if the teacher is H.P.B., this allegiance is no narrowing sectarian connection but a means of growth into that cosmopolitan temper which H.P.B. herself represented more than any other.

"THE HIMALAYAN BROTHERS"

[The letter, wrote H. P. Blavatsky to the London *Spiritualist* in 1881, "is not directed against you, but rather against the pretensions of a would-be 'adept' "—as contained in a previous *Spiritualist* article signed "J.K." "J.K.," it is evident from H.P.B.'s letter, combined his claim to being a Kabbalist and an Adept with doubts of the existence and powers of the Theosophical Adepts, and made "insulting aspersions" on their characters and motives. Damodar K. Mavalankar and several other prominent members of the Theosophical Society in Bombay replied, presenting their personal knowledge of the "Brothers of our First Section," and Their known spiritual powers. H.P.B.'s comment was: "The language used [by "J.K."], to begin with, is not that which a true adept would ever use. It is dogmatic and authoritative throughout. . . ."

We reprint below the substance of Madame Blavatsky's letter, with omissions indicated. Students will find "The Himalayan Brothers" a companion-piece to "The Theosophical Mahatmas," one giving the argument from history, the other the argument from Brotherhood—and both showing that appreciation even of the *fact* of Mahatmas requires an open mind and heart. Together, the two articles are substantiation for William Q. Judge's statement that if the Elder Brothers "were to come out openly and be heard of everywhere, they would be worshipped as gods by some and hunted as devils by others." The first reception not infrequently becomes transformed into the second, in the progress of doubt, disloyalty, and over-weening self-esteem. The implicit message of "The Himalayan Brothers"—also to be discerned in other writings of H.P.B.—is that the student's judgment of his teacher reflects never so much on the teacher's limitations as on those of the student, who repays high services with criticism intead of gratitude; and that the rejection of truth which is so "close to home" as to sear the selfishness in the heart, is a blindness tragic for the soul. This article last appeared in THEOSOPHY for July, 1945.—Eds. THEOSOPHY]

FINDING myself for the period of nearly seven years one of the most abused individuals under the sun, I rather got accustomed to that sort of thing. Hence, I would hardly take up the pen now to defend my own character. If people, besides forgetting that I am a woman, and an old woman, are dull enough to fail to perceive that had I declared myself anything in creation, save a Theosophist and one of the founders of our Society, I would have been in every respect—materially as well as socially—better off in the world's consideration,

and that therefore, since, notwithstanding all the persecution and opposition encountered, I persist in remaining and declaring myself one, I cannot well be that charlatan and pretender some people would see in me—I cannot really help it. Fools are unable, and the wise unwilling, to see the absurdity of such an accusation, for as Shakespeare puts it:

> Folly in fools bears not so strong a note
> As foolery in the wise, when wit doth dote.

It is not then to defend myself that I claim space in your columns, but to answer one whose *ex-cathedra* utterances have revolted the sense of justice of more than one of our Theosophists in India, and to defend Them—who have a claim on all the reverential feeling that my nature is capable of. * * *

There is no accepted neophyte on the whole globe but at least knows of the Himalayan Fraternity. The sanction to receive the last and supreme initiation, the real "word at low breath" can come but through those fraternities in Egypt, India, and Thibet to one of which belongs "Koot Hoomi Lal Singh." True, there is "adept" and adept, and they differ, as there are adepts in more than one art and science. * * *

No true adept will on any consideration whatever reveal himself as one, to the profane. Nor would he ever speak in such terms of contempt of people, who are certainly no more silly, and, in many an instance, far wiser than himself. But were even the Theosophists the poor misled creatures [J.K.] would represent them to be, a true adept would rather help than deride them.

There never was a true Initiate but knew of the secret Fraternities in the East. It is not Eliphas Levi who would ever deny their existence, since we have his authentic signature to the contrary. Even P. B. Randolph, that wondrous, though erratic, genius of America, that half-initiated seer, who got his knowledge in the East, had good reasons to know of their actual existence, as his writings can prove.

One who ever perorates upon his occult knowledge, and speaks of practising *his* powers in the name of some particular prophet, deity, or Avatar, is but a sectarian mystic at best. He cannot be an adept in the Eastern sense—a *Mahatma,* for his judgment will always be biased and prejudiced by the colouring of his own special and dogmatic religion.

The great science, called by the vulgar "magic," and by its Eastern proficients *Gupta Vidya,* embracing as it does each and every science,

since it is the acme of knowledge, and constitutes the perfection of philosophy, is universal: hence—as very truly remarked—cannot be confined to one particular nation or geographical locality. But, as Truth is *one,* the method for the attainment of its highest proficiency must necessarily be also one. It cannot be subdivided, for, once reduced to parts, each of them, left to itself, will, like rays of light, diverge from, instead of converging to, its centre, the ultimate goal of knowledge; and these parts can re-become the *Whole* only by collecting them together again, or each fraction will remain but a fraction.

This truism, which may be termed elementary mathematics for little boys, has to be re-called, in order to refresh the memory of such "adepts" as are too apt to forget that "Christian Kabbalism"is but a fraction of *Universal* Occult Science. And, if they believe that they have nothing more to learn, then the less they turn to "Eastern Adepts" for information the better and the less trouble for both. There is but one royal road to "Divine Magic"; neglect and abandon it to devote yourself specially to one of the paths diverging from it, and like a lonely wanderer you will find yourself lost in an inextricable labyrinth. Magic, I suppose, existed millenniums before the Christian era; and, if so, are we to think then, with our too learned friends, the modern "Western Kabbalists," that it was all *Black* Magic, practised by the "Old firm of Devil & Co."? But together with every other person who knows something of what he or she talks about, I say that it is nothing of the kind; that J. K. seems to be superbly ignorant even of the enormous difference which exists between a Kabbalist and an Occultist. Is he aware, or not, that the Kabbalist stands, in relation to the Occultist, as a little detached hill at the foot of the Himalayas, to Mount Everest? That what is known as the Jewish Kabala of Simon Ben Jochai, is already the disfigured version of its primitive source, the Great Chaldean *Book of Numbers?* That as the former, with its adaptation to the Jewish Dispensation, its mixed international Angelology and Demonology, its Orphiels and Raphaels and Greek Tetragrams, is a pale copy of the Chaldean, so the Kabala of the Christian Alchemists and Rosicrucians is naught in its turn but a tortured edition of the Jewish. By centralizing the Occult Power and his course of actions, in some one national God or *Avatar,* whether in Jehovah or Christ, Brahma or Mahomet, the Kabbalist diverges the more from the one central Truth.

It is but the Occultist, the Eastern adept, who stands a Free Man,

omnipotent through his own Divine Spirit as much as man can be on earth. He has rid himself of all human conceptions and religious side-issues; he is at one and the same time a Chaldean Sage, a Persian Magi, a Greek Theurgist, an Egyptian Hermetist, a Buddhist Rahat and an Indian Yogi. He has collected into one bundle all the separate fractions of Truth widely scattered over the nations, and holds in his hand the One Truth, a torch of light which no adverse wind can bend, blow out or even cause to waver. Not he the Prometheus who robs but a portion of the Sacred Fire, and therefore finds himself chained to Mount Caucasus for his intestines to be devoured by vultures, for he has secured God within himself and depends no more on the whim and caprice of either good or evil deities.

True, the Brothers mention Buddha. But it is not because they hold him in the light of God or even of "a God," but simply because he is the Patron of the Thibetan Occultists, the greatest of the *Illuminati* and adepts, self-initiated by his own Divine Spirit or "God-self" unto all the mysteries of the invisible universe. Therefore to speak of imitating "the life of Christ," or that of Buddha, or Zoroaster, or any other man on earth chosen and accepted by any one special nation for its God and leader, is to show oneself a Sectarian even in Kabbalism, that fraction of the one "Universal Science"—Occultism. The latter is pre-historic and is coeval with intelligence. The Sun shines for the heathen Asiatic as well as for the Christian European and for the former still more gloriously, I ám glad to say. * * *

True, there is absolutely no need of going to Thibet or India to find *some* knowledge and power "which are latent in every human soul"; but the acquisition of the highest knowledge and power requires not only many years of the severest study enlightened by a superior intelligence and an audacity bent by no peril; but also as many years of retreat in comparative solitude, and association with but students pursuing the same object, in a locality where nature itself preserves like the neophyte an absolute and unbroken stillness if not silence! where the air is free for hundreds of miles around of all mephytic influence; the atmosphere and human magnetism absolutely pure, and—no animal blood is spilt. Is it in London or even the most country-hidden village of England that such conditions can be found?

—H. P. Blavatsky

Bombay, July 20th.

CONVERSATIONS ON OCCULTISM

VI

STUDENT.—A materialist stated to me as his opinion that all that is said about mantrams is mere sentimental theorizing, and while it may be true that certain words affect people, the sole reason is that they embody ideas distasteful or pleasant to the hearers, but that the mere sounds, as such, have no effect whatever, and as to either words or sounds affecting animals he denied it altogether. Of course he would not take elementals into account at all, as their existence is impossible for him.

Sage.—This position is quite natural in these days. There has been so much materialization of thought, and the real scientific attitude of leading minds in different branches of investigation has been so greatly misunderstood by those who think they follow the example of the scientific men, that most people in the West are afraid to admit anything beyond what may be apprehended by the five senses. The man you speak of is one of that always numerous class who adopt as fixed and unalterable general laws laid down from time to time by well known *savants,* forgetting that the latter constantly change and advance from point to point.

Student.—Do you think, then, that the scientific world will one day admit much that is known to Occultists?

Sage.—Yes, it will. The genuine Scientist is always in that attitude which permits him to admit things proven. He may seem to you often to be obstinate and blind, but in fact he is proceeding slowly to the truth,—too slowly, perhaps, for you, yet not in the position of knowing all. It is the veneered scientist who swears by the published results of the work of leading men as being the last word, while, at the very moment he is doing so, his authority may have made notes or prepared new theories tending to greatly broaden and advance the last utterance. It is only when the dogmatism of a priest backed up by law declares that a discovery is opposed to the revealed word of his god, that we may fear. That day is gone for a long time to come, and we need expect no more scenes like that in which Galileo took part. But among the materialistic minds to whom you referred, there is a good deal of that old

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NOTE.—This article by Wm. Q. Judge first appeared in the *Path,* September, 1888, and was last reprinted in THEOSOPHY for February, 1949.

spirit left, only that the "revealed word of God" has become the utterances of our scientific leaders.

Student.—I have observed that within even the last quarter of a century. About ten years ago many well-known men laughed to scorn any one who admitted the facts within the experience of every mesmeriser, while now, under the term "hypnotism," they are nearly all admitted. And when these lights of our time were denying it all, the French doctors were collating the results of a long series of experiments. It seems as if the invention of a new term for an old and much abused one furnished an excuse for granting all that had been previously denied. But have you anything to say about those materialistic investigators? Are they not governed by some powerful, though unperceived law?

Sage.—They are. They are in the forefront of the mental, but not of the spiritual, progress of the time, and are driven forward by forces they know nothing of. Help is very often given to them by the Masters, who, neglecting nothing, constantly see to it that these men make progress upon the fittest lines for them, just as you are assisted not only in your spiritual life, but in your mental also. These men, therefore, will go on admitting facts and finding new laws or new names for old laws, to explain them. They cannot help it.

Student.—What should be our duty, then, as students of truth? Should we go out as reformers of science or what?

Sage.—You ought not to take up the role of reformers of the schools and their masters, because success would not attend the effort. Science is competent to take care of itself, and you would only be throwing pearls before them to be trampled under foot. Rest content that all within their comprehension will be discovered and admitted from time to time. The endeavor to force them into admitting what you believe to be so plain would be due almost solely to your vanity and love of praise. It is not possible to force them, any more than it is for me to force you, to admit certain incomprehensible laws, and you would not think me wise or fair to first open before you things, to understand which you have not the necessary development, and then to force you into admitting their truth. Or if, out of reverence, you should say "These things are true," while you comprehended nothing and were not progressing, you would have bowed to superior force.

Student.—But you do not mean that we should remain ignorant of science and devote ourselves only to ethics?

Sage.—Not at all. Know all that you can. Become conversant with and sift all that the schools have declared, and as much more on your own account as is possible, but at the same time teach, preach, and practice a life based on a true understanding of brotherhood. This is the true way. The common people, those who know no science, are the greatest number. They must be so taught that the discoveries of science which are unillumined by spirit may not be turned into Black Magic.

Student.—In our last conversation you touched upon the guarding of buried treasure by elementals. I should like very much to hear a little more about that. Not about how to control them or to procure the treasure, but upon the subject generally.

Sage.—The laws governing the hiding of buried treasure are the same as those that relate to lost objects. Every person has about him a fluid, or plane, or sphere, or energy, whichever you please to call it, in which are constantly found elementals that partake of his nature. That is, they are tinted with his color and impressed by his character. There are numerous classes of these. Some men have many of one class or of all, or many of some and few of others. And anything worn upon your person is connected with your elementals. For instance, you wear cloth made of wool or linen, and little objects made of wood, bone, brass, gold, silver, and other substances. Each one of these has certain magnetic relations peculiar to itself, and all of them are soaked, to a greater or less extent, with your magnetism as well as nervous fluid. Some of them, because of their substance, do not long retain this fluid, while others do. The elementals are connected, each class according to its substance, with those objects by means of the magnetic fluid. And they are acted upon by the mind and desires to a greater extent than you know, and in a way that cannot be formulated in English. Your desires have a powerful grasp, so to say, upon certain things, and upon others a weaker hold. When one of these objects is suddenly dropped, it is invariably followed by elementals. They are drawn after it, and may be said to go with the object by attraction rather than by sight. In many cases they completely envelop the thing, so that, although it is near at hand, it cannot be seen by the eye. But after a while the magnetism wears off and their power to envelop the article weakens, whereupon it appears in sight. This does not happen in every case. But it is a daily occurrence, and is sufficiently obvious to many persons to be quite removed from the realm of fable. I think, indeed, that one of your literary

persons has written an essay upon this very experience, in which, although treated in a comic vein, many truths are unconsciously told; the title of this was, if I mistake not, "Upon the Innate Perversity of Inanimate Objects." There is such a nice balancing of forces in these cases that you must be careful in your generalizations. You may justly ask, for instance, Why, when a coat is dropped, it seldom disappears from sight? Well, there are cases in which even such a large object is hidden, but they are not very common. The coat is full of your magnetism, and the elementals may feel in it just as much of you as when it was on your back. There may be, for them, no disturbance of the relations, magnetic and otherwise. And often in the case of a small object not invisible, the balancing of forces, due to many causes that have to do with your condition at the time, prevents the hiding. To decide in any particular case, one would have to see into the realm where the operation of these laws is hidden, and calculate all the forces, so as to say why it happened in one way and not in another.

Student.—But take the case of a man who, being in possession of treasure, hides it in the earth and goes away and dies, and it is not found. In that instance the elementals did not hide it. Or when a miser buries his gold or jewels. How about those?

Sage.—In all cases where a man buries gold, or jewels, or money, or precious things, his desires are fastened to that which he hides. Many of his elementals attach themselves to it, and other classes of them also, who had nothing to do with him, gather round and keep it hidden. In the case of the captain of a ship containing treasure the influences are very powerful, because there the elementals are gathered from all the persons connected with the treasure, and the officer himself is full of solicitude for what is committed to his charge. You should also remember that gold and silver—or metals—have relations with elementals that are of a strong and peculiar character. They do not work for human law, and natural law does not assign any property in metals to man, nor recognize in him any peculiar and transcendent right to retain what he has dug from the earth or acquired to himself. Hence we do not find the elementals anxious to restore to him the gold or silver which he had lost. If we were to assume that they occupied themselves in catering to the desires of men or in establishing what we call our rights over property, we might as well at once grant the existence of a capricious and irresponsible Providence. They proceed solely according to the law of their

being, and, as they are without the power of making a judgment, they commit no blunders and are not to be moved by considerations based upon our vested rights or our unsatisfied wishes. Therefore, the spirits that appertain to metals invariably act as the laws of their nature prescribe, and one way of doing so is to obscure the metals from our sight.

Student.—Can you make any application of all this in the realm of ethics?

Sage.—There is a very important thing you should not overlook. Every time you harshly and unmercifully criticise the faults of another, you produce an attraction to yourself of certain quantities of elementals from that person. They fasten themselves upon you and endeavor to find in you a similar state or spot or fault that they have left in the other person. It is as if they left him to serve you at higher wages, so to say.

Then there is that which I referred to in a preceding conversation about the effect of our acts and thoughts upon, not only the portion of the astral light belonging to each of us with its elementals, but upon the whole astral world. If men saw the dreadful pictures imprinted there and constantly throwing down upon us their suggestions to repeat the same acts or thoughts, a millennium might soon draw near. The astral light is, in this sense, the same as a photographer's negative plate, and we are the sensitive paper underneath, on which is being printed the picture. We can see two sorts of pictures for each act. One is the act itself, and the other is the picture of the thoughts and feelings animating those engaged in it. You can therefore see that you may be responsible for many more dreadful pictures than you had supposed. For actions of a simple outward appearance have behind them, very often, the worst of thoughts or desires.

Student.—Have these pictures in the astral light anything to do with us upon being reincarnated in subsequent earth-lives?

Sage.—They have very much indeed. We are influenced by them for vast periods of time, and in this you can perhaps find clues to many operations of active Karmic law for which you seek.

Student.—Is there not also some effect upon animals, and through them upon us, and *vice versa?*

Sage.—Yes. The animal kingdom is affected by us through the astral light. We have impressed the latter with pictures of cruelty, oppression, dominion, and slaughter. The whole Christian world admits that man can indiscriminately slaughter animals, upon the theory, elaborately

set forth by priests in early times, that animals have no souls. Even little children learn this, and very early begin to kill insects, birds, and animals, not for protection, but from wantonness. As they grow up the habit is continued, and in England we see that shooting large numbers of birds beyond the wants of the table, is a national peculiarity, or, as I should say, a vice. This may be called a mild illustration. If these people could catch elementals as easily as they can animals, they would kill them for amusement when they did not want them for use; and, if the elementals refused to obey, then their death would follow as a punishment. All this is perceived by the elemental world, without conscience of course; but under the laws of action and reaction, we receive back from it exactly that which we give.

Student.—Before we leave the subject I should like to refer again to the question of metals and the relation of man to the elementals connected with the mineral world. We see some persons who seem always to be able to find metals with ease—or, as they say, who are lucky in that direction. How am I to reconcile this with the natural tendency of elementals to hide? Is it because there is a war or discord, as it were, between different classes belonging to any one person?

Sage.—That is a part of the explanation. Some persons, as I said, have more of one class attached to them than another. A person fortunate with metals, say of gold and silver, has about him more of the elementals connected with or belonging to the kingdom of those metals than other people, and thus there is less strife between the elementals. The preponderance of the metal-spirits makes the person more homogeneous with their kingdoms, and a natural attraction exists between the gold or silver lost or buried and that person, more than in the case of other people.

Student.—What determines this? Is it due to a desiring of gold and silver, or is it congenital?

Sage.—It is innate. The combinations in any one individual are so intricate and due to so many causes that you could not calculate them. They run back many generations, and depend upon peculiarities of soil, climate, nation, family, and race. These are, as you can see, enormously varied, and, with materials at your command now, quite beyond your reach. Merely wishing for gold and silver will not do it.

Student.—I judge also that attempting to get at those elementals by thinking strongly will not accomplish the result either.

Sage.—No, it will not, your thoughts do not reach them. They do not hear or see you, and, as it is only by accidental concentration of forces that unlearned people influence them, these accidents are only possible to the extent that you possess the natural leaning to the particular kingdom whose elementals you have influenced.

Student.—I thank you for your instruction.

Sage.—May you be guided to the path which leads to light!

A "HELPFUL LETTER"

You may be sure that no sincere inquiry of any seeker will ever appear as a "poor attempt at questions." All of us have to learn and the best and greatest of Theosophists, the Masters of Wisdom themselves, are *students* of Life, or they would not be nor remain what They are.

With reference to the two Masters, Who according to H.P.B. were directly connected with the Parent Theosophical Society and Whose representative in the world she was—you will find all sorts of statements in regard to Them put afloat by one or another medium, psychic, and so on. Since the death of H.P.B., they are all full of false notions that spring from vanity and imagination. The less attention you pay to such statements, the better off you will be. All that is known in the world in regard to Them that can be regarded as authentic is contained in the statements of H.P.B. herself and her colleague Wm. Q. Judge; and both of them were extremely reticent in discussing personalities of the two Masters. What they were interested in was to get people to pay attention to the Philosophy and Ethics of Theosophy, not to the human appearance or characteristics of the Masters—something concerning which Theosophists have been all too curious. This accounts for the neglect to study and apply the pure Teachings.

But in one respect you need have no doubt, the Masters are living human beings in bodies like our own, but Their bodies represent the perfection of physical evolution, as do their Minds and the other principles of Their being. While we are Their younger brothers, it is all too true that we are still in a state of imperfection as well physical as mental, moral and spiritual.

CYCLES IN HUMAN LIVES

IT is always difficult for a theosophical student to deal with any subject, whether in writing or speaking, in a manner which awakens the same immediate response that we find flowing to meet the spectacular presentations of religious drama. In the story of Immaculate Conception and Virgin Birth, we have an aura of miracle—that which excites and delights because of the fascination of what is beyond. Again, in the story of the Crucifixion, we have a dramatic account which stirs the emotions and which symbolizes vaguely to us some of the things which have to do with noble sacrifice.

Theosophists, however, approaching a season such as Christmas or the New Year, or a symbolic time such as Easter, must find a stimulation other than that which comes to focus in us so easily by way of the spectacular and miraculous. The Theosophist is one who seeks to find a similar and even stronger inspiration by discovering a magic *within* the natural. It is not the supernatural—which fascinates because it portrays that which is beyond our power to perform or perceive—that offers a challenge; it is rather the desire to penetrate into the heart of the mystery of our relationship to what may be called Great Nature and to all of those cycles which represent the laws of nature (which in turn indicate the interrelationship of the various intelligences of beings which constitute the whole of the living universe), that spurs us on.

The fundamental magic, then, the source of the greatest inspiration for each man, is the magic of rebirth, the magic of the resurrection of our failing powers or perceptions, the promise of a new spring, the hope of a new life, the knowledge that some kind of a new birth is eternally in prospect for us. This view is a challenge; for it suggests that only the man who is aware that he is the originator, and not the victim, of cycles is able to achieve a new birth. "Ye suffer from yourselves" until each "self" realizes that there are no gods to carry him away in their chariots, nor any cycles to take him effortlessly beyond the point he has reached. The effort must come from himself.

The self-induced cycles of man are set by the chains of habitude which he forges, and which make his life an iron web of "habit-patterns." Linking these personal cycles to the great cycles of the natural world takes us into the realm of occultism and mysticism. If we go far

back, we find that the Theosophy of ancient times considers the meaning of the cycles of individual human life only after considering a vast sweep of what might be called the cycles of cosmogony, the cycles of the universe, the cycles of the obscuration and reappearance of worlds and solar systems. The Egyptians, the Stoics and others among the Greeks, the Vikings of Scandinavia, the Aztecs and Mayas of Central and South America—all these measured the experiences of their life-cycle against the backdrop of a world continuously being born, dying, and being reborn again in different guise. Everywhere there was the teaching of the re-absorption of the manifested universe into a unity wherein all differentiations of form cease, but where the seeds of a new period of manifestation and the seeds of numberless universes are present, and *will* be ready to come to new life.

This is why we find the Buddha ever reminding his disciples that the world is to be regarded as ephemeral; that there is no *form,* whether it be a world, a universe, or the body of a man, that is meant to endure—because death is one of the necessary facts of life. Death is necessary, because without the destruction of the present form there is no hope for a new and better formation; and it is in the new formation that the life of man truly exists.

In the natural world, there is no fear of death; for there is no *fear* of death where there is no self-consciousness. The various species perpetuate themselves through endless deaths and subsequent rebirths, some slight alterations of form providing new opportunities for the expression of intelligence to develop. But man, half animal and half god, is not able to accept the natural process. He clings to what he has, fearful of the unknown. Therefore he fears death; yet without death there is no growth. Man even fears to "die" away from those ideas which he should have outgrown, just as he fears the dissolution of the physical body. Yet common sense can tell us that the infirm body of advanced years is not a fit vehicle for obtaining further wisdom, that the ideas we held thirty years ago, if still held, are inaccurate and do not represent the best of which we are capable. We know that only the growing mind is a Mind; that only the mind that is alive in terms of willingness to change and develop is fully alive. We know these things, yet we find it difficult to realize them.

There is a history of man, a most important history, which has nothing to do with dates or sites or names. This history is found in accounts

of visions and inspirations in dramatic literature, in the great poetry of symbolic religion. Running through this history there has always been a current which has been essentially theosophic. Myth and legend portray the story—the story of the struggle of the soul to awaken to its destiny. This is the current which offsets the inertia with which we are affected when we fear to move forward, away from our fear of death of this, that, or another sort.

James Joyce used the word "monomyth" to indicate that there is only one great story about the human soul. Though told of many protagonists—whether of Arjuna, Jason, Ulysses, it does not matter—it is but *one* story. This story, as a contemporary philosopher has put it, may be described as follows: We have first of all the presence of the one who is to awaken to the possibility of a new life, to a new cycle that truly belongs to him if he can but discover it and live in it. He stands on "the threshold of adventure."

Now, to reach even the *threshold* of adventure requires considerable courage and preparation. The hero of legend comes to this point out of a long past of trial and error, of despair and courage. He arrives, at the threshold, whether through good fortune, apparently fortuitous circumstances, or by determined effort to get away from the familiar in order to find the meaning of the new world he must conquer and readies himself to cross it. Then, as Buddha puts it in the *Dhammapada,* once one has passed across this threshold, willing to eliminate the illusion of a foreshortened perspective of an older cycle of existence, the mind trembles and quivers. Here is a new and unfamiliar land.

The hero quails, yet he realizes that he must proceed. He cannot turn back, even though he realizes, also, that he cannot attain immediate success. And so we have the battle of the *Gita,* the wanderings of Ulysses, the adventures of the hero as he encounters the many perils. Or we have the Buddha beset by demons during his long vigil. This is the wandering, searching, questing period. Then, finally, comes the attainment—the finding of the golden fleece, the realization of the meaning of the experience.

The cyclic story of the hero suggests that every man can generate his own cycles; but to do that, he must understand the force and power of cycles of past habit which impinge upon his present resolves. He must also realize that the cycles of Great Nature must be understood. Such understanding lends energy to the "hero's" efforts. Much of esoteric

philosophy, H. P. Blavatsky states, can be comprehended by a realization of the universality of periodicity and cyclic law.

We all experience this periodicity. We know the forces at our command are not entirely within our control; they wax and wane, ebb and flow. Yet this knowledge will mean little to us when we consider the Third Fundamental Proposition of *The Secret Doctrine,* unless we keep in mind the *universality* of the law of periodicity. Conversely, the manner in which a man is able to utilize his knowledge of cyclic law derives from the fact that man is a continuing Soul in evolution. The Soul, an incorporeal entity, must take on a form in order to learn and to expand its powers. When this happens, the "man" becomes vulnerable to the vicissitudes and final dissolution of that particular form—all occuring under cyclic law. It is the embodiment of intelligence, or the soul nature, in *form,* which is the basis of cyclic law, whether we speak of the beginning of a universe, of a solar system, or of man. When we fully realize that man is a Soul on a quest, an adventurer on a pilgrimage, we see that using and discarding our various instruments is as much a necessary part of growth as is the ingestion and assimilation of food by the body. It is only by accepting the cycle of generation, temporary preservation, and eventual destruction that we can come to terms with life. There is no status quo for the soul.

Every day of our lives we pass through individual cycles of heaven and hell; and the man who recognizes the universality of this periodicity is in a position to learn something from the transition. No longer the victim of cycles, he becomes first the observer, and then—if not the controller—at least one who makes use of the facets of experience presented by each segment of the cycle. This is the value of discipline, of meditation and concentration, in philosophy; for it is by these means that a man tries to understand the nature of the psychological states through which he is passing. Discipline and self-searching bring a realization that the moods which overwhelm us are but the cyclic return of moods we have ourselves generated. The mood of black depression is the return of the despair of disillusionment. If we cannot immediately overcome it, we can at least do something constructive—do something for someone else. We can try to feel the value of what our kindness and attention could mean. If we cannot do even this, if we cannot generate a natural desire to forget ourselves and help others in some small way, we can at least try to look beyond our depression and see that other hours are happy,

and be glad that this is so. This homely illustration becomes profoundly enlightening *when we place it within the framework of cyclic law as the universal way in which intelligence must experience the form it inhabits.*

It is easier in this sort of context to realize that we ourselves cause the conditions of reincarnation. The impingement upon us of all the circumstances which we call good or ill fortune suggests, above all, that the most important consideration is not who or what we may have been in another life or who or what we may become in a future life. It is rather that the process of guiding our own rebirth throughout this life is crucial. The process implicitly requires a complete revaluation of our character, a resifting of our values.

Only when we have the courage to do this, have we the courage to be philosophers. And only when we have the courage of philosophers can we make proper use of the solace which the idea of reincarnation brings to us. If we do not have the confidence of philosophers, we will make of reincarnation merely a sentimental vision. We will make of it a view of the future wherein the things that we feel should happen, *will* happen. Or we will look back into the past with nostalgia, caught in the glamour of felicitous circumstances.

The philosopher has no time for this. He is concerned with *achieving* the rebirth of the human soul through metempsychosis, now. He has a pervasive willingness to be reborn from day to day. Although this seems to suggest change and inconsistency, such a determination is actually the only force which establishes the constancy of vision which the soul should have. It is the *soul* which accepts change, accepts the deaths and rebirths of all the values which the man holds dear.

Cycle—the Greek "Kuklos"

The ancients divided time into endless cycles, wheels within wheels, all such periods being of various durations, and each marking the beginning or the end of some event either cosmic, mundane, physical or metaphysical. There were cycles of only a few years, and cycles of immense duration . . . which brought about a complete change in planetary influences and their correlations between men and gods—a fact entirely lost sight of by modern astrologers.

—*Theosophical Glossary*

THE GARDEN OF KNOWLEDGE

OF the numberless dangers and pitfalls that line the road to Wisdom, one of the first to be encountered is that strangely deluding tendency of the human mind which causes a person to think that when he has gained a little knowledge, he has, by that fact, put himself in possession of the whole.

Knowledge, for too many people, is something like a beautiful rose that can be plucked on an instant, taken home, and neatly arranged in alabaster vase for all to admire. But how can knowledge so quickly acquired be preserved? How can the blossom, severed from its stem, and deprived the nutriment of its parent plant, be made to endure? The true seeker, it would seem, is very much like the experienced horticulturist, the reverent lover of Nature, who treads ever so carefully lest he disturb the delicate harmonies of color, fragrance, and design. Appropriating to himself only what he can of the æsthetic values and aromas of the setting, he quietly goes his way, empty-handed, humble, and refreshed, yet ever-so-much richer, spiritually speaking, than he was before.

For the student of Theosophy, the danger thus depicted is seen to be very real, for the garden in which he walks on coming in contact with the teachings of the Wisdom Religion is one of radiant beauty. Impatiently at first, the seeker after knowledge may take to his breast one lovely bouquet after another. Forgetting there is a morrow, he impetuously ladens himself with hand-picked sprays of fragrant beauty, convinced beyond any doubt that he is Nature's favored ally. And it is well to be thus appreciative of the life-giving truths of Theosophy. But what right has he to believe that by taking home a nosegay of new ideas (new, that is, to him), he has thereby become wise? Unless thoroughly grounded in patience, the joy of discovery is likely to become transformed into the pride of possession. The one-time learner then imagines himself to be teacher or Guru—sole possessor of Wisdom—who feels himself qualified to sit in judgment, not only upon what Truth is and what it is not, but also upon the actions and motives of his fellow-men.

Real knowledge comes slowly and is with difficulty acquired.

PHALLIC EMBLEM IN WORSHIP

Black magic is "the selfish abuse of abnormal powers." This abuse may be unintentional; yet it is still "black" magic whenever anything is produced phenomenally simply for one's own gratification.

IT is true that the origin of every religion is based on the dual powers, male and female, of *abstract* Nature. But anciently these in their turn were known to be the radiations or emanations of the sexless, infinite, absolute Principle. This Principle was the only One to be worshipped in spirit and not with rites; whose immutable laws no words of prayer of propitiation can change, and whose sunny or shadowy, beneficent or maleficent influence, grace or curse, under the form of *Karma,* can be determined only by the actions—not by the empty supplications—of the devotee. This was the religion, the One Faith of the whole primitive humanity, and was that of the "Sons of God" of old. It was a faith that assured to its followers the full possession of transcendental psychic powers, of the truly divine magic. Later on, when mankind fell in the natural course of evolution "into generation," i.e., into human creation and procreation, and, carrying down the subjective process of Nature from the plane of spirituality to that of matter, made in its selfish and animal adoration of self a God of the human organism and worshipped self in this objective personal Deity, then was black magic initiated. This magic is based upon, springs from, and has the very life and soul of, selfish impulse. And thus was gradually developed the idea of a personal God.

It is only in the fourth Race that men, who had lost all right to be considered divine, resorted to body worship, in other words to phallicism. The Phallic is anything belonging to sexual worship, or of a sexual character externally. It was the Atlanteans, the first progeny of semi-divine man after his separation into sexes—hence the first-begotten and humanly born mortals—who became the first "Sacrificers" to the god of matter. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into self-worship, thence led to phallicism—or that which reigns supreme to this day in the symbolisms

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NOTE.—Collated from standard theosophical texts.

of every exoteric religion of ritual, dogma, and form.

Esotericism ignores both sexes. Its highest Deity is as sexless as it is formless, neither Father nor Mother; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous, and finally separate into distinct sexes. The descendants (spiritual) from the "Sons of Will and Yoga," became in time divided into opposite sexes, as their *Kriyashakti* progenitors did themselves later. Yet even their degenerate descendants have (in India) down to the present day retained a veneration and respect for the creative function, and still regard it in the light of a religious ceremony, whereas the more "civilized" nations consider it as a mere animal function. Phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols; and there was a day when the Israelites had beliefs as pure as the Aryans have. But now Judaism, built *solely* on phallic worship, has become one of the latest creeds of Asia, and *theologically* a religion of hate and malice toward everyone and everything outside themselves.

We admit that the Pagans had, and now have, strange symbols, which, to the eyes of the hypocrite and Puritan, seem scandalously immoral—such as the Hindu *Lingham* and *Yoni,* the emblems of the male and female generative power. But did not the ancient Jews copy most of these symbols? But these symbols with the Hindus are well proven by many scholars never to have had the unclean significance attributed to them by the Western mind. The *Lingham* has ever been from earliest periods a sign or symbol of abstract creation. It symbolizes the Force, which becomes the organ of procreation only on this earth. In India there are twelve great *Linghams* of Siva, some of which are on mountains and rocks, and also in temples. Such is the *Kedaresa* in the Himalaya, a huge and shapeless mass of rock. In its origin the *Lingham* had never the gross meaning connected with the phallus, an idea which is altogether of a later date. The symbol in India has the same meaning which it had in Egypt, which is simply that the creative or procreative Force is *divine.* The gross and immodest idea connected with the phallus is not Indian but Greek and preëminently Jewish. The Biblical *Bethels* were real priapic stones, the "Beth-el" (phallus) wherein God dwells. The same symbol was concealed within the "Ark of the Covenant," the "Holy of Holies." Therefore the *Lingham* even as a phallus is not "symbol of Siva" only, as thought, but that of every "Creator" or

creative god in every nation, including the Israelites and their "God of Abraham and Jacob."

Buddhism was the first religious system in history that sprang up with the determinate object of putting an end to all the male Gods and to the degrading idea of a sexual personal Deity being the generator of mankind and the Father of men. That which Buddha did in India, Jesus repeated in Palestine. Buddhism was a passionate reactionary protest against the phallic worship that led every nation first to the adoration of a *personal* God, and finally to black magic; and the same object was aimed at by the Nazarene Initiate and prophet. Buddhism escaped the curse of black magic by keeping clear of the personal male God in its religious system; but, this conception reigning supreme in the so-called monotheistic countries, black magic—the fiercer and stronger for being utterly disbelieved in by its most ardent votaries, unconscious perhaps of its presence among them—is drawing them nearer and nearer to the Maelstrom of every nation given to sin, or to sorcery, pure and simple.

How wise and grand, how far-seeing and morally beneficent, are the laws of Manu on connubial life, when compared with the license tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brahmin was a *grihasta,* a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brahmin astrologer in accordance with his nature. Therefore, in such countries as the Punjab, for instance, where the lethal influence of Mussulman, and later on of European licentiousness, has hardly touched the orthodox Aryan castes, one still finds the finest men —so far as stature and physical strength go—on the whole globe; whereas the mighty men of old have found themselves replaced in the Deccan, and especially in Bengal, by men whose generation becomes with every century (and almost every year) dwarfed and weakened.

Creative powers in man were the gift of divine wisdom, not the result of sin. This is clearly instanced in the paradoxical behavior of Jehovah, who first *curses* Adam and Eve (or humanity) for the supposed committed crime, and then *blesses* his "chosen people" by saying "be fruitful and multiply, and replenish the earth." The "curse" was not brought on mankind by the fourth race, for the comparatively sinless third race had perished in the same way. The Deluge was no punishment. It was

simply a result of a periodical and geological law. Nor was the curse of KARMA called down upon them for seeking *natural* union, as all the mindless animal-world does in its proper season; but for the abusing of the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones "in sorrow." Since that period, however, during the evolution of the fourth race, there came enmity between its seed and the "Serpent's" seed, the seed or product of *Karma* and divine wisdom.

The "Holy of Holies," both Kabalistic and Rabbinical, are shown as an international symbol, and are common property. Neither has originated with the Hebrews. It was owing to the too realistic handling of the half-initiated Levites that the symbol acquired with them a significance which it hardly has with any other people to this day, and was originally never meant to have by the true Kabalist. The whole difference lies in the spirit of interpretation. With the Hindus, as with the ancient Egyptians, that spirit was and is entirely metaphysical and psychological; with the Hebrews it was realistic and physiological. There is no doubt that, with the fully initiated Judean *Tanaim* (initiates), the inner sense of the symbolism was as holy in its abstraction as with the ancient Dwijas ("Twice-born" Brahmans). The worship of the "god in the ark" dates only from David; and for a thousand years Israel knew of no phallic Jehovah. And now the old Kabala, edited and re-edited, has become tainted with it.

The *Sanctum Sanctorum* of the ancients, i.e., that recess on the western side of the Temple, which was enclosed on three sides by blank walls and had its only aperture or door hung over with a curtain, was common to all nations. Nevertheless, a great difference is found between the secret meanings of this symbolical place in the esotericism of the Pagans and that of the later Jews, though the symbology was originally identical throughout all the ancient races and nations. The Gentiles, by placing in the adytum a sarcophagus, or a tomb (*taphos*), and the solar-god to whom the temple was consecrated, held it, as Pantheists, in the greatest veneration. They regarded it—in its esoteric meaning—as the symbol of resurrection, cosmic, solar, and human. It embraced the wide range of periodical and (in time) punctual, Manvantaras, or the reawakenings of Kosmos, Earth, and Man to new existences; the sun

being the most poetical and also the most grandiose symbol of the same in heaven, and man—in his reincarnations—on earth. The Jews, in the course of their estrangement from the gods of their pagan neighbors, consummated a national and Levitical polity by the device of setting forth their Holy of Holies as the most solemn sign of their Monotheism, exoterically; while seeing in it but a universal phallic symbol, esoterically. When the esoteric meaning of this recess is made clear, the profane will be better able to understand why David danced "uncovered" before the *ark* of the Covenant, and was so anxious to appear *vile* for the sake of his "Lord," and *base* in his own sight. The ark is the naviform *Argha* ("Womb") of the Mysteries. The Jewish ark of the Covenant had "the meaning of the emblem of the female generative power . . . in which the germ of all nature was supposed to float or flood the great abyss during the interval which took place after every mundane cycle." It had this significance, with the supplementary addition that, instead of a beautiful and chaste sarcophagus (the symbol of the matrix of Nature and resurrection) as in the *Sanctum Sanctorum* of the Pagans, they had the ark made still more realistic in its construction by the two cherubs set up on the coffer or ark of the Covenant, facing each other, with their wings spread in such manner as to form a perfect *Yoni* (as now seen in India).

With the ancient Aryans the hidden meaning was grandiose, sublime, and poetical, however much the external appearance of their symbol may *now* militate against the claim. The ceremony of passing through the Holy of Holies (now symbolized in India by the cow), in the beginning through the temple *Hiranya-gharba* (the radiant Egg)—in itself a symbol of Universal, abstract nature—meant spiritual conception and birth, or rather the re-birth of the individual soul and his regeneration; the stooping man at the entrance of the *Sanctum Sanctorum,* ready to pass through the matrix of mother nature, or the physical creature to re-become the original spiritual Being, *pre*-natal Man. With the Semite, the stooping man meant the fall of Spirit into matter, and that fall and degradation were apotheosized by him with the result of dragging Deity down to the level of man. For the Aryan, the symbol represented the divorce of Spirit from matter, its merging into and return to its primal Source; for the Semite, the wedlock of spiritual man with material female nature, the physiological being taking preëminence over the psychological and the purely immaterial. The Aryan views of

the symbolism were those of the whole Pagan world; the Semitic interpretations emanated from, and were preëminently those of a small tribe, thus marking its national features and its many idiosyncratic and characteristic defects. They had made a bargain, through their father Jacob, with their tribal deity, self-exalted above all others, and a *covenant* that his "seed shall be as the dust of the earth"; and that deity could have no better image henceforth than that of the symbol of generation, and, as representation, a *number* and *numbers.* (Query: How deeply have the roots of this inverted "symbol" sunk into the culture of Western civilization? The thoughtful individual is privileged to make his own decision.)

The "Anointed," who has the secrets and mysteries of Hermes (*Buddha,* Wisdom), and who alone is entrusted with the key to the "Sanctuary," the Womb of nature, in order to fructify it and call to active life and being the whole Kosmos, has become, with the Jews, Jehovah, the "God of generation" on the *lunar* mountain (Sinai, the mountain of the moon, *"Sin"*). The "Sanctuary" has become the "Holy of Holies," and the arcanum has been anthropomorphized and phallicized and dragged down into matter, indeed. The sexual element is as marked in Christianity (the new Judaism) as in any one of the "heathen religions." Certainly, nowhere in the Vedas can be found the coarseness and downright immodesty of language, that Hebraists have now discovered throughout the Mosaic Bible. It is thus maintained, with regard to the contents of the Bible, that one of two hypotheses has to be admitted: either, behind the symbolic (Kabalistic) substitute, Jehovah, there was an unknown, incognizable Deity, the Ain-Soph of the Kabalists; or, the Jews have been from the beginning, no better than dead-letter *Lingham*-worshippers of the India of today. We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedantin philosophers are reproached with today. Jehovah was a *substitute* for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite priests and philosophers, the Sadducees—the most refined, as well as the most learned, of all the Israelite cults who stand as a living proof with their contemptuous rejection of every belief, save the Law. For how could those who invented the stupendous scheme now known as the Bible, or the successors who knew, as Kabalists do, that it was invented for a popular *blind*—how could they, we ask, feel reverence for such a phallic sym-

bol and a Number, as Jehovah is shown most undeniably to be in the Kabalistic works? How could anyone worthy of the name of a philosopher, and knowing the real *secret* meaning, for example, of their "pillar of Jacob," their *Bethel,* oil-anointed *phalli* and their "Brazen *Serpent,*" worship such a gross symbol, and minister unto it, seeing in it the "Covenant," the Lord Himself!

Again, the word "God" in the singular, embracing all the gods—or *theos* from *theoi*—came to the "superior" civilized nations from a strange source, one as entirely and preëminently *phallic* as the sincere, outspoken *Lingham* of India. The attempt to derive God from the Anglo-Saxon synonym "good" is an abandoned idea, for in no other language, in all of which the term varies more or less, from the Persian *Khoda* down to the Latin *Deus,* has an instance been found of a name of God being derived from the attribute of *Goodness.* To the Latin races it comes from the Aryan *Dyaus* (the Day); to the Slavonian, from the Greek Bacchus (*Bagh-bog*); and to the Saxon races directly from the Hebrew *Yodh* or *Jod.* The latter is the number-letter 10, male and female, and *Jod* the phallic *hook*—hence the Saxon *Godh,* the Germanic *Gott,* and the English *God.* This symbolic term may be said to represent the Creator of physical "Humanity" on the terrestrial plane. But surely it had nothing to do with the formation or "Creation" of Spirit, gods, or Kosmos!

Mankind passed through a series of cyclic transformations in the passage from the ethereal to the solid physical state, from spiritual to physiological procreation. The myth of "Prometheus" shows man as being carried onward now to the opposite arc of the cycle, toward that second phase of the primitive state, when human progeny *was created, not begotten.* That state will return to mankind and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like "the light that never shone on land or sea," and has come to men in this age through the Theosophical Society. That light will lead men on and up to the true spiritual Intuition. Then, "the world will have a race of Buddhas and Christs, for the world will have discovered that individuals have it in their own powers to procreate Buddha-like children—or demons." "When that knowledge comes, all dogmatic religions, and with these the demons, will die out."

YOUTH-COMPANIONS ASK— AND ANSWER

INASMUCH as there appears to be an endless chain of cause and effect, each effect in its turn becoming a cause for future effects, wherein does the doctrine of Karma differ from that of Determinism which denies free will to man?

(*a*) To delve into the solution of this question it seems necessary to clarify one vital point. This is the idea of "each effect in its turn becoming a cause for future effects." To the rational materialist this would appear as a full statement of natural law, denying free will to man, thus paralleling Karma to the doctrines of Determinism. But to the Theosophist this would be completely untrue, and to verify this, all one need do is turn to the thirteenth Aphorism on Karma—"The effects may be countered or mitigated by the thoughts and acts of *oneself.*" Herein lies the basic and undeniable variation between Karma and determinism—the power of *choice.*

To make a further analysis of the dissimilarity, the teaching of Karma allows for man to think, to choose, and to act; while determinism permits only the right to think and act. The ability of individual choice has been eradicated, since the determinist implies that even when man appears to have been afforded a choice, this is not correct. Whatever path the individual takes is inevitable, since it is invincibly predetermined by antecedent conditions, that he will take *that* one.

Karma, on the other hand, thrusts upon man the right to make his own decisions in thought, leading him finally to free and independent choice. Thus, every individual becomes responsible. Karma induces man to be the constructor of his destiny, dependent upon himself, free from an outside force.

It may be necessary to pause for a moment and ask—is it not said that we must pay for all past causes set up, and therefore have not our lives been "decided," even under Karma? It is true that at birth each entity brings into this present manifestation debts from the past that must be paid. When we receive a maleficent effect in this life from a cause established in a previous reincarnation, our attitude will, undeniably, be the main contributor to the causes we are now producing for the

future. Here is where the enlightened soul awakes and learns. He will understand the reason for this misfortune and realize that his reaction it vitally important, since things are not predetermined.

However, there comes a time in life when "fresh" Karma begins. If he sets up causes that will hinder him in future incarnations, he should strive to at least sense that he brings calamities on himself. There is nothing outside that punishes or rewards. All action arises in the mind. So it is the mind which binds the individual's Karma to him —therefore it must be the mind which releases him. The ripening of his soul or its decline cannot be otherwise determined. There are both the higher and lower in man, and, when he ascends the pathway of decisions, how can something separate and divided from him, say which will manifest? Can any man look at another and know what his decision will be, in a last split second of time?

Without free will there is no purpose to life. To be a determinist one must be the denier of Soul, because there can never, in determinism, be that which is limitless or boundless or undeterminable.

(*b*) One might first note some differences in meaning of the two words, "determinism" and "Karma," according to dictionary definitions. When one says "determinism," he has in mind "fixed boundaries," definite and unvarying steps which will be followed within certain boundaries. Karma, on the other hand, since it involves the ethical and moral side of man's nature, cannot really have any "boundaries" in the same sense; and since karma is applicable to man only because man has a moral nature, a choosing nature, karma is essentially in the attitude of the mind, and mind, as can easily be seen throughout the manifested world, has no boundary. At least, if there is a boundary, we are not yet aware of it.

As our body is made up of several different "bodies," and each plane of body has its own particular characteristics, it seems logical that the law of Karma might well have a different meaning on the different planes of our bodies. Since our senses and "personality" have no directing power of their own, but merely are to be used by the "driver" of the vehicle, it would seem that the law of action and reaction, cause and effect strictly interpreted, might very well apply here. Thus we have particular circumstances peculiar to certain individuals, certain "karmic" effects acting upon individuals, etc., which seem beyond the individual's power to alter. Yet this does not include the area of the Mind,

"which is of non-material nature, and acts and develops according to laws of its own, but is specially correlated with certain material molecules and masses forming the substance of the Brain." The mind is the seat of the Individuality and the organ of the free-will when the Higher Mind is able to make an appearance. According to the philosophy expressed in H. P. Blavatsky's article, "Psychic and Noëtic Action":

> Occultism regards every atom as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law.

If we look further in the philosophy, we find something which suggests that man *can* choose to be other than egocentric if he really wants to, despite his past Karmic tendencies:

> Now by "psychic" individuality we mean that self-determining power which enables man to override circumstances. Place half a dozen animals of the same species under the same circumstances, and their actions while not identical, will be closely similar; place half a dozen men under the same circumstances and their actions will be as different as their characters, *i.e.,* their *psychic individuality.*

Thus we see that even from the "lower forms" making up our very bodies, we have the essence, the potential within the very lives, to manifest "free-will." This conception offers an extremely broad possibility, quite the contrary to the perspective of determinism. And we cannot overlook or help responding admiringly to those individuals who, despite disadvantageous circumstances, of which they seem unaware, think, act and feel according to what they are *inside* themselves, rather than basing their attitudes on personal *reactions* to their environment.

To be caught in the web of karma and be unable to know ourselves apart from that which is happening to us is not living to the fullest in all parts of our nature. The creative, adventurous aspect of our being is hidden, and we find ourselves merely trapped—resenting rather than creating and understanding.

WILL IN ACTION

ESCAPE VELOCITY, a scientific term used to explain the dynamics of motion relative to "the speed necessary to escape the gravity of the earth," has reference to application of the force of energy as employed in moving purely physical agents. And the powerful exertion needed to escape the pull of earth's gravity is tremendous—"some 6.95 miles, or almost seven miles a second." Yet, in pondering the problem of one's own likelihood of overcoming the overwhelming exertion of the principle of *Kama-manas* in its attraction to earthly sensual existence, can one compute the strength needed for a *spiritual* "escape velocity"?

One has but to try to overcome the weakest of habits to realize what powerful factors enter therein. And yet man, as *The Secret Doctrine* holds, "can become greater than any one of the Dhyan Chohans and equal to all of them put together."

One need not *go* anywhere to build up the energies needed to elevate himself. Deep reflection upon the Teaching as embodied within the thirteenth chapter of *The Bhagavad-Gita* in particular will plainly indicate to any aspiring student the reason why; although, of course, the entire *Gita* philosophy must be considered in its synthetic unity by all true devotees. Pointedly, as is to be realized by the student ultimately, the one objective is the overcoming of inertia—the powerful action of Matter.

As Krishna declares to Arjuna: "Nature or *prakriti* is said to be that which operates in producing cause and effect in actions." And as William Q. Judge explains in his preface to the *Yoga Aphorisms of Patanjali*: "There is a constant struggle between the lower and the Higher Self, in which the illusions of matter always wage war against the Soul, tending ever to draw downward the inner principles which, lying midway between the upper and the lower, are capable of reaching either salvation or damnation."

Without moving is the travelling of the Path; and through the right use of the Will man can attain that acceleration needed to rise above the gravitational pull exerted by the lower self. And although not beyond the Law of Karma—since "Manas is bound by innumerable electrical magnetic threads to earth"—man can soar (by the power of Mind

to extend itself) through the limitless reaches.

Masters ever work to *fulfill* the LAW, *not* to arbitrate it. The law by which Masters attained to Their state of perfection is the very Law by which all others—ourselves included—may attain. There is no other way. Masters are true exemplars of Law; the law of ethical causation and effect—a moral law, not merely a mechanical one. And yet, the mechanics of the physical plane—after a fashion, as a lower reflection —operate also.

Scientifically explained: "At a certain speed, an object is travelling fast enough to escape the pull of gravity. The object may be a tiny molecule of gas or a space ship. The escape velocity from the earth *is always the same.*" Rendering this idea on a higher level and applying it to conscious entities, it means, in the expression of the *Gita,* that "all worlds up to that of Brahman" are subject to the one divine influence.

No one can escape the destiny which is inherent in the whole. Only, whereas Masters *know* the Plan, all others act either impulsively, instinctively, or even totally unaware; doing from necessity that which in their folly they would not do.

Perfected Beings can go from sphere to sphere—from plane to plane —without once losing Their Conscious Identity with the Self of All.

We, on the other hand, could we project ourselves beyond the gravitational pull and affect a momentary "escape velocity" from Earth, would disintegrate into nothingness more from spiritual malnutrition than from breaking any law of logistics pertaining to physical agencies!

This mundane sphere of Earth is presently our home. However much the imagination may be fired by the extraordinary pyrotechnics of exploring *outer* space, the truly intrepid explorer is he who first realizes the world beyond resides deep *within* himself!

One truth stands firm. All that happens in world history rests on something spiritual. If the spiritual is strong, it creates history. If it is weak, it suffers world history. The question is, shall we make world history or only suffer it passively? Will our thinking again become ethical-religious? Shall we again win ideals that have power over reality?

—ALBERT SCHWEITZER

THE UNDISCLOSED WORD

IT is a fact well known to some students of Theosophy that the writings of H. P. Blavatsky and Wm. Q. Judge possess both an apparent and a hidden meaning and interpretation, and that what each individual sees in them depends entirely upon his own insight, perception, and understanding. For some individuals, the teachings of Theosophy will remain forever *exoteric*—a mere theory of life, as good or perhaps some bit better than the numberless other theories that have been offered to mankind from time to time. For others, they serve to awaken a whole new world of idea and experience, and to develop faculties whereby each individual may know something for himself concerning the truth or falsity of any statement made. It is only for the "few" that each and every page of the Message is seen to embody a wholly "undisclosed word," in which alone is to be found the real spirit and intent of the Teacher.

Comparative study of the world's major religions reveals the fact that half-taught disciples, unable or unwilling to constitute themselves *knowers,* have in all ages sought to transmit the message of their Teachers by means of dogma and the *letter* of the law. Attempting to define the Absolute, to formalize Divinity, and bottle up for posterity the living and breathing spirit of Truth, they failed to perceive, evidently, that just to the extent an idea is materialized or defined, is the meaning lost. St. Paul's wise warning that "the letter killeth" is as pertinent today as it was two thousand years ago.

The following clause signed by associates of ULT is an example of how occult documents and teachings are endowed with both apparent and hidden meanings, how they call upon the intuition for interpretation, and how they invariably leave room for self-seeing and self-doing:

> Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The right of self-determination, the right to think and choose for one's self, to assume or not to assume responsibility, is the first requisite, perhaps, of the moral and intellectual freedom of the Soul. It is the foundation upon which spiritual progress must be built. But how many

individuals, once the conditions of Soul-growth are provided, are intuitive enough to recognize the opportunity that is theirs? How many have the courage to grasp the nettle of responsibility and institute for themselves well-defined programs of sacrifice, discipline, and work? Few human beings, freed from the fetters of *imposed* duty and requirement, are sufficiently lighted by the Promethean fire to demand something of themselves! Few sense the implications behind the words they read!

An appealing presentation of the present Theosophical Movement to many minds, is its broad basis of freedom, its paucity of commands, its absence of thou-shalts and thou-shalt-nots. Where, outside the Theosophical Movement, for example, is one to find a religious association which does not require a formal profession of faith? Where is the church or society which makes known to applicants that membership is no aid to salvation or success? Where is the Movement, again outside the Theosophical, that exacts no dues, fees or collections, and depends for support entirely upon voluntary contributions in time, money, and work?

Some individuals are of the opinion, it seems, that if nothing is *required* of them, there can be no obligation. Some seem to think that the mere fact of "belonging" to a theosophical body and breathing the exhilarating air of liberty, that living under *conditions* of freedom and opportunity, implies spiritual wisdom and advance. There could hardly be a more deluding idea! Have free nations, in the mass, shown, either in their dealings with fellow-nations or in the administration of internal affairs, that they are always sufficiently wise to make proper use of the liberty that is theirs? Have unfettered individuals, free from personal or family obligation, always been known to sense their higher, more universal duty to mankind, and to act up to the dignity of their calling? That which men call freedom is, to the Soul, only an environment, an opportune setting, wherein duty and responsibility may be pursued without let or hindrance. But the choice of direction rests with man, with each individual Soul. *Progress* is determined by the course pursued, by the use that is made of whatever liberty one has.

A similar example of occult teaching, with the potentiality of several layers of meaning, is the following seemingly simple statement of Wm. Q. Judge: "There are no authorities in Theosophy except such as every one chooses to accept for himself." Is one to understand from this, and the above quoted document, that those who enter the Theosophical

Movement have *no* obligations, and should accept *no* authority? Is one to infer that the Wisdom Religion advocates anarchy, license, irresponsibility? Such is the literal interpretation made by some. But what about the privilege, permitted to students of all sacred scriptures, of reading "between the lines," of looking for the inner sense, in order to get above the *disclosed* word?

The question of authority has in all ages been a stumbling block on the path of spiritual evolution, and men are always inclined to run to extremes. One of the primary objectives of H.P.B.'s mission, it might be, was to clarify this idea, to encourage men to eradicate the tendency to bow down blindly before personal dogmatic authority, and to cultivate in its stead a healthy sense of individual self-reliance. But how many individuals, revelling in the freedom from *imposed* authority thus provided in the Theosophical Movement, have taken either the time or trouble to investigate all aspects of the question, to examine the meaning of the *Guruparampara* chain, for example, and its secret line of influence? How many know the distinction or relationship between authority, on the one hand, and loyalty to a superior, on the other? How many have *thought through* the question of authority, and settled upon a conviction with respect to themselves, the Teachers, the Teachings?

No man, say the Adepts, is all-sufficient unto himself. No one can attain alone. And it was never part of the Plan of the "Great Architects of the Universe" that men should grope their way through life in darkness and alone. In a spiritual sense, the final authority for what any man accepts or rejects must ever remain, of course, within—in the Christos principle of the ancient *Gnostics.* But once we descend from the plane of the *abstract* where choice and determination are ever free and inviolable—once men join with other human beings to form groups, societies and organizations—the question of authority takes on an entirely new dimension. And here it is that the ideal and the practice grow confused when men take the position either of "Divine rebels," as they think, who do not have to listen to anybody or anything, or of slavish worshippers of persons, systems, forms. The *manasic* position is between these two extremes.

What would we think of an army without a general or a business organization without a manager, discipline and plan? Is it conceivable that Masters' work in the world is less efficiently ordered than these?

It is disbelief in the existence of a Chain of Being, with perfected Men at its head, and extending downward even to the child in school, that has led Masters to designate present day mankind as "the Great Orphan —Humanity." Should it not be a prime consideration, therefore, in the minds and hearts of all sincere lovers of their fellow men, and especially of Theosophists, to resolve, each for himself, the question of authority, to seek and find true re-orientation in the Chain? How else, except upon this foundation, can the nucleus of a Universal Brotherhood of Humanity be formed?

Spiritual evolution for the individual, it might be, can commence only when, free from *imposed* obligation of any kind, the soul awakens *within itself* a sense of obligation for benefits received—and then strives to live up to it. In like manner, true discipleship can have its inception only when, grounded in philosophy and freed from *imposed* authority, the individual assesses his position in the Great Chain, accepts the relationship voluntarily, and then orders his life and devotions accordingly. But for him who assumes no obligation, who recognizes no authority, who makes no sacrifice, there is no part or lot in this world. How then shall he share in the other?

It is essential, in the study of Theosophy, that one read with his *esoteric,* as well as his exoteric, eyes. Otherwise, his vision will be blurred, his heart disturbed, and his mind plagued with irresolvable doubts and contradictions. The undisclosed word is not to be read or interpreted by one human being for another. It is disclosed secretly, if at all, *within* each individual soul. What each one sees beneath form or appearance, whatever obligations one assumes, whatever authority he accepts, must be in the measure of his own spiritual awareness. And herein lies the esotericism of all sacred texts. The key in each and every instance is the man himself.

ON THE LOOKOUT

A Change for the Better

A column by Joseph Wood Krutch in the New York *Herald Tribune,* Nov. 14, 1958, suggests that the shell of orthodox scientific conceptions is cracking, preparatory to the birth of new "scientific" ideas about the nature of man and the universe. In short, "materialistic science" is becoming less materialistic than it was in the late nineteenth century, when H. P. Blavatsky attacked it with the full force of her occult knowledge in *Isis Unveiled* and *The Secret Doctrine,* as well as in numerous articles. At least in certain areas, particularly physics, science is now "materialistic" in so different a way that the word needs to be redefined; it no longer means what it meant in H.P.B.'s day.

Platitude of Orthodox Science Challenged

Mr. Krutch, reviewing the recently published *You and the Universe,* by N. J. Berrill, Professor of Zoology at McGill, begins by writing:

> Darwin finished what Copernicus began, and since the latter's day we have been increasingly persuaded that only in our own very prejudiced view can men be considered more than an insignificant feature of the universe. Theologians and a few philosophers may have argued otherwise, but it is a platitude of orthodox science that a brief accident occurring on a minor planet circling about a second-rate star cannot count for much on the scale of billions of years of time and billions of light years of space.
>
> That a respectable number of impeccable scientists in various fields have very recently begun to challenge this platitude is clear from the books they have been writing.

A Disciplined Metaphysics

Mr. Krutch observes that, of the recently published books which challenge these formerly entrenched scientific theories, "none is more original or more downright than this latest by Professor N. J. Berrill." Mr. Krutch continues:

> It would not be too much to say that he undertakes to put man back into that central position from which biology no less than astronomy had ousted him. . . .
>
> It is one of the strengths of Mr. Berrill's book that while he may be metaphysical in the literal sense of going beyond physics, he never, in spirit or substance, strays into anything incompatible with a rigidly scientific view.

No Dichotomy of Mind and Matter

After mentioning that "two-thirds of his [Mr. Berrill's] pages are devoted to a survey of the universe in purely physical, chemical and biochemical terms," Mr. Krutch goes on:

> He presents a clear account of what is known about the chemical origins of life and the processes by which it is maintained. He accepts no dichotomy of "mind" or "spirit" and "matter." He sees no evidence that the first two are separable from the last. But at the same time, he refuses to fall into the trap set for those who perversely conclude that therefore only the last is real.

A passage near the end of Mr. Berrill's book runs as follows:

> If mind and spirit grow out of matter they are nonetheless what they have been thought to be. It is our conception of matter that needs revision. All that is included in thought, perception and spiritual harmony belong as naturally in the universe as visible energy and tangible matter, and it is our peculiarly human task at the moment to see them all as facets of a whole.

Enate—or Coexistent?

Theosophists, of course, will in their turn "challenge" Mr. Berrill's sop to scientific orthodoxy—"*if* mind and spirit grow out of matter"—and ask what there is in the results of his own scientific research which would preclude the assumption, and subsequent forthright statement, that spirit, mind, and matter *may* be coexistent—even if he does not allow that they are co-eternal. We would ask if, even within the framework of his own conception, it is not equally possible to think of matter "growing out of" spirit and mind. This conception (of co-existence) is stated over and over again in H.P. Blavatsky's writings; for example, in the proëm to *The Secret Doctrine* she says: "From Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised. . . ; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life." Or again—from the Book of Dzyan:

> Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent. Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter . . . we call the ONE LIFE or the Intra-Cosmic Breath. (*S.D.* I, 258.)

Ideas such as these, if they were germinating in the open, searching mind of an experienced scientist such as Mr. Berrill, might well presage the dawn of a new day in orthodox science.

Noted in Passing

A Daily Quiz in the Hudson *Dispatch* (Aug. 29, 1958) answers a question we would not expect to find in a newspaper. The question is, "What are the Akashic Records?" The answer given:

> Occultists believe that a celestial ether, called Akasha, fills all space, and that in this medium there exists a permanent record of every thought, speech, and action which takes place in the material world. Some day, occultists believe, science may be able to tap these records and thus draw upon or even re-enact the words and actions of past ages.

The foregoing definition, Theosophists would think, applies more specifically to the astral light than to Akasa. Yet, says H. P. Blavatsky (*S.D.* I, 197fn.): "They [the astral light and Akasa] are one and the same thing *seen from two aspects*: the spiritual and the psychic—the super-ethereal or connecting link between matter and pure spirit, and the physical."

Fictional Episode Used as Psychological Study

S. David Kahn, writing in *Frontiers of Hypnosis,* Autumn, 1958, on "Svengali Revisited," considers three psychological theories which might account for the Svengali-Trilby relationship as developed by George Du Maurier in his novel *Trilby.* In the story, Trilby O'Farrell is a tone-deaf French serving girl, and Svengali an accomplished musician. Trilby leaves Paris with Svengali; a few years later Trilby, now known as La Svengali, takes Europe by storm with her magnificent singing. The strange thing, however—and the point for psychological study—is that unless Svengali is sitting in the audience, Trilby cannot sing even one tone on key. Indeed, Trilby, as La Svengali, is so completely dependent on Svengali that when he dies on the night of her opening performance in London, she falls ill and loses all memory of her life as a famous singer.

In analyzing this fictional episode, Dr. Kahn (a New York psychiatrist now serving in the U.S. Army) tacitly recognizes, as have other contemporary psychologists, that creative writers are often able to understand intuitively and portray vividly a neurotic or disturbed per-

sonality in an imaginary situation that is as authentic as any found in the analyst's office. (Students of Theosophy will recall that H. P. Blavatsky, also, noted that the writer of active imagination frequently comes closer to occult truth than he realizes. Her several quotations from Bulwer-Lytton's *Zanoni,* and references to Dostoevsky and Tolstoy are examples.)

How Account for Trilby?

Dr. Kahn, then, analyzes the Svengali-Trilby relationship, as developed by Du Maurier, in the light of experience gained through psychiatric procedures. The first of the three theories mentioned by Dr. Kahn which might account for this strange "phenomenon" is that "under hypnotic suggestions of Svengali, Trilby assumed a facility of song she did not possess." This explanation, Dr. Kahn dismisses as "most unlikely."

The second possibility—"that Svengali exerted a kind of telepathic control over Trilby"—is, in Dr. Kahn's opinion, "not quite so outrageous as it initially may appear"; for "if a discarnate being can assume control of the body of a living person" (according to the theory advanced by R. H. Thouless and B. P. Weisner, British parapsychologists, to account for *psi* phenomena), "why may not a carnate being so operate?" Dr. Kahn says this theory is "perhaps relevant here," and discusses its implication:

> They [Thouless and Weisner] suggested that mind and body are separate entities, and that mind influences brain cells directly by psi. They explain telepathy by postulating that one mind may under certain circumstances influence the brain cells of another individual, to stimulate the pictures and thoughts that are reported in the literature as spontaneous cases of telepathy.
>
> A simple extension of this theory could account for the Trilby phenomenon in which other cells of the brain, motor rather than sensory, controlling the muscles of the chest and larynx that are used in singing, were influenced by psi. It would suggest then that Svengali's mind was transiently connected to Trilby's body, and that his knowledge of music, added to her physical singing apparatus, might have created the striking musical phenomena described by Du Maurier.

Multiple Personality?

Dr. Kahn discusses the third theory, to which he inclines, at greater length:

The most likely explanation for the phenomenon would cast it into the less obvious area of multiple personality. It is probable that Trilby was subject to dissociate states. Her five years as a supreme artist seemed to represent a part of her total personality, separated from her normal personality, which achieved a kind of psychic independence. Here then, the role of Svengali would become a facilitating one. Through hypnosis he would have been the agent by which latent powers were released, although not the creator of these powers. Trilby, on her deathbed, revealingly recalls a childhood fantasy of becoming a great singer after she had seen, as a street urchin, the greatest *diva* in Europe pass in her carriage. Perhaps this wish found fulfillment through the instruction and encouragement of Svengali.

Trilby Compared to Eve—of the "Three Faces"

There is more than just a passing similarity [Dr. Kahn continues] to the subject of Corbett Thigpen and Harvey Cleckley's recent study, the *Three Faces of Eve*. . . . [Lookout, August, 1957.] Here the psychiatrists repeatedly brought forth the latent personalities of Eve through hypnotic suggestion, much in the same fashion as Svengali may have elicited, from the simple grisette, the singer who preferred carriages and kings to the poverty and insecurity of the Parisian Quartier. A careful reading of Du Maurier's book gives much incidental support to multiple personality as being the explanation of the phenomenon.

Each personality led a life of its own, marked by continuity and depth; they appeared to be mutually exclusive of one another; and the sources of the secondary personality can be found in the early wishful fantasies of the child, aided by the realistic training influence.

Enchantment by Hypnosis

In Du Maurier's story, it is clear that Svengali exerts an uncanny power over Trilby; and a passage from H. P. Blavatsky's "Hypnotism, and its Relations to other Modes of Fascination" suggests the process by which such power might be exercised:

It is through the vibrations—only *atomic,* not *molecular*—produced by that act of energy called Will in the ether of space . . . that the *super-hypnotic* state (*i.e.,* "suggestion," etc.) is induced. . . . That which is transmitted has no name in European languages, and if we simply describe it as *will,* it loses all its meaning. The old and very much tabooed words, "enchantment," "fascination," "glamour," and "spell," and especially the verb "to bewitch," expressed far more suggestively the real action that took place during the process of such a *transmission,* than the modern and meaningless terms, "psychologize" and "biologize."

The Interrelated Cosmos

Two scientists, Dr. Franz Sauer, of Freiburg University, and Dr. Ernst Sutter, of the Natural History Museum of Basel, reported to the American Ornithologists Union that they had "discovered evidence that migratory birds navigate on their long seasonal flights by observing the stars," says the New York *Times,* Oct. 17, 1958. The scientists worked independently, Dr. Sauer in a planetarium at Bremen, Germany, and Dr. Sutter at the Zurich Airport. The *Times* describes Dr. Sauer's experiments:

> Dr. Sauer used garden blackcap, white-throat and lesser white-throat warblers in his work. He collected the eggs and hatched them in the laboratory to make certain that the birds' behavior would be instinctive and not the result of learning from their elders. The birds were tethered to a ring in the planetarium that afforded a clear view of the artificial night sky. They were able to fly on any heading of the compass.

Dr. Sauer is further quoted:

> In the fall migrating season we turned on the star patterns proper for that time and place. All the birds headed in the direction of their usual southern migration, although they had no previous experience. Furthermore, species from West Europe, where birds migrate to the southwest in the fall, headed southwest, while East European varieties headed southeast, just as wild birds there do.
>
> We turned the ring to put the birds on the wrong heading, but they immediately corrected their course.

Built-in Radar

The account continues:

> Dr. Sauer also altered the planetarium sky to simulate different geographical positions on earth, different seasons, and different times of night. The birds made proper corrections in their course. Dr. Sauer concluded that the birds could tell where they were and what season and time it was from the star patterns.
>
> Dr. Sauer said warblers could recognize stars by azimuth (compass direction), declination (height above the horizon) and time. They apparently have at least some of this celestial almanac memorized, he indicated.

"Dr. Sutter," says the *Times,* "came to similar conclusions by using the natural sky and a radar screen. When the sky was clear, the radar screen showed all the birds flying in the expected direction, he said. When the sky was entirely overcast, the flight patterns were confused."

Fantasy Unleashed

In the New York *Times* for October 19, 1958, we find:

> It now is within logic that earth's final rulers will be a race of lifeless, emotionless machines with superhuman brains. A machine that can make another machine—more or less a duplicate of itself—without any human. A mechanical device may duplicate itself, generation after generation, like human beings and a man-machine will not need a woman-machine to perpetuate a family line.

From "Chaos" a New Machine

Although it has been thought, heretofore, says the *Times,* that while machines "can perform highly complicated calculations a million times faster than the human brain, there has always been the comfortable assurance that they could do nothing which some human brain had not done first. They could originate nothing." Now, however, largely due to the work of the late Dr. John von Neumann, there seems to be a possibility of building machines that "can think, learn, grow and perpetuate themselves." Then occurs a report given by scientists of the University of Michigan's Research Institution:

> Logical theory can take into account a special sort of growth, the construction by a machine of a duplicate of itself. It is possible to describe a machine which would perform work useful to humans and then proceed to make an image of itself with the instructions to do useful work. This offspring would, in turn, make an image of itself.
>
> Even if this is acceptable on the level of mathematics and logic it is difficult to visualize physical entities that might embody this process. However, as Dr. von Neumann suggested, one might be able to visualize the parent machine paddling about in a sort of thick soup of spare parts.
>
> The machine scoops up a part at random, tests it to see if it is the one it needs next, and if so fits it into place in the copy it is making of itself. As it completes the copy the parent machine would insert a duplicate of its own instructions and then detach the new machine to begin its working life and then forage for itself among the available spare parts to construct a copy of itself.

The Machine Learns to Think

The same issue of the *Times* brings word of electronic experiments in London:

> Investigators in neurology at University College here are building a massive automatic computer for the principal purpose of testing the theories about the learning capacity of the brain.

> The machine will "think"; that is, it will scan shapes such as the letters of the alphabet and simple words and after analyzing and absorbing this visual information it will "say" (through a loudspeaker) what it has seen at precisely the same rate as that of a fairly intelligent human subject. . . .
>
> The theory underlying the apparatus is that individual living nerve cells or neurons do not have a simple "on or off" or "yes or no" action; that is, they are capable of doing far more than merely stopping a message or sending it flying on toward other reception centers as do the tubes in a digital computer.

The Brain is Still the Model

"This mechanical representation of learning," says the *Times,* "can be done best by what communication engineers call an analog computer or a machine that simulates the basic activity of another machine or a living process":

> According to Dr. Wilfred W. Taylor, designer of the machine, nerve impulses (generated by neurons) change the message transmission power of the spark gaps (known as synapses) that link the fibres of one nerve cell to the next. This, in effect, is how the brain (or the new machine) "learns."
>
> On the basis of this theory, he is building a network of interconnected tubes into an analog or non-digital computer whose output efficiency depends on what has previously been fed into it. Its "memory," therefore, is not centralized but is distributed through billions of possible permutations in route-circuits and signal strength.
>
> Electronic counters distributed throughout the apparatus will tell the investigators how long the machine takes to "make up its mind" and also the electronic strength of its spoken "convictions."

Strange Karma of Our Times

An interesting corollary to the Return of the Ice Age (January Lookout) is found in the New York *Times* for Nov. 2, 1958. Dr. Harry Wexler, Director of the Meteorological Research at the Weather Bureau in Washington, advanced his hypothesis in an article in *Science* magazine, "Modifying Weather on a Large Scale":

> A few well-placed hydrogen bombs might set in motion a sequence of events that would clear the Arctic Ocean of ice, but the result could be the start of a new ice age.
>
> Ten such bombs, set off under water with a force of ten megatons each, might throw enough steam into the polar sky to blanket the Arctic Ocean with an ice fog. Such a cover, five miles thick, could halve the amount of heat escaping into the sky from that ocean.

Since winds and ocean currents from warmer regions keep carrying heat to the Arctic Ocean, interruption of its escape would inhibit the formation of new ice. About three feet melts off the pack ice in summer. Hence, Dr. Wexler said, the effect of the ice cloud would apparently be "to accelerate greatly" the present shrinkage of this pack.

Imbalance

Although the complete removal of ice in the Arctic Ocean would permit vessels bound for the Orient to save 2,500 miles by going over the North Pole instead of through the Panama Canal, the following consequences would ensue:

The loss of an ice sheath over the Arctic Ocean would also mean that winter winds, blowing from the Pole, would be heavily moisture laden, instead of dry as they are today. The resulting cyclonic storms would shower snow on adjacent land areas, expanding present glaciers.

This, in turn, would endanger communities in the sub-Arctic by creating a new ice age, Dr. Wexler warned. He noted that according to the theory recently advanced by two New York scientists, the effect might even extend down to middle latitudes.

Operation Successful—but Patient Died

Dr. Wexler was, of course, referring to the hypothesis of Dr. Ewing and Dr. Donn, given at length in Lookout for January. The *Times* reports:

Dr. Wexler emphasized that recent gains in knowledge of atmospheric condition should make it possible, within a few years, to give a better estimate of the effects of a polar ice cloud.

"When serious proposals for large-scale weather modification are advanced, as they inevitably will be," he wrote, "the full resources of general-circulation knowledge and computational meteorology must be brought to bear in predicting results." Only thus, he added, can the world avoid "the unhappy situation of the cure being worse than the ailment."

Dr. Wexler noted, says the *Times,* that "the hydrogen bombs used should be really 'clean' to avoid making the ice cloud a radioactive peril to life."

A Warning to Space Enthusiasts

A clipping from the Long Island *Daily Press,* Oct. 9, 1958, suggests that "the dead and airless moon, now within reach of earth rockets, may be the most lethal 'enemy' mankind ever has tried to conquer." Yet, "the moon is *dead* only so far as regards her *inner* 'principles' " says

H. P. Blavatsky in a footnote on page 149 of *Secret Doctrine* Vol. I. . . . "Physically, she is only as a semi-paralysed body may be." And it is the physical spores not truly "dead" which might prove fatal to man, the *Daily Press* suggests:

> There's good reason to believe that the lunar surface—a thick blanket of cosmic dust—is loaded with unknown disease spores. Brought back to the earth by a roundtrip rocket flight, a few such spores might unleash an epidemic that could threaten the whole world.
>
> Moon dust, bombarded by billions of years of solar radiation, is probably deadly radioactive. And it may be chemically unstable, too, so that the weight of a single person could trigger searing heat.

SCIENTISTS VOICE WARNING

The general warning of U.S. scientists, says the *Press,* is to "stay off the moon until it can be completely investigated by remote-control explorations." This means "unmanned rockets, with all measuring, sampling and recording by electronic devices controlled by safety-distant earth stations." Dr. Burgess L. Gordon, of Albuquerque, N.M., offers:

> The first man to reach the moon should be a doctor who knows how to handle primitive life forms without danger of contamination. Our spaceships could bring back new diseases we aren't prepared to fight. They could become horrible epidemics overnight.

And physicist John R. Platt, of the University of Chicago, suggests that "just a spaceman's boot on the dust of the moon might set off a reaction of searing heat or even explosion."

DEAD, YET LIVING

Such warnings are timely in view of the present lay interest in space travel; and Theosophists might do well to correlate them with a passage in *The Secret Doctrine* I, 156:

> The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and "principles" are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is a *dead,* yet a *living body.* The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent. . . .

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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